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The German People,
in World War

and the History of the German People

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The German Baptists in North America

An Outline of their History

By
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Rochester, N. Y.

CLEVELAND, OHIO
German Baptist Publication Society
1924

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INTRODUCTION

TO write a true story of a people is no slight task. To interpret the development of a religious group is exceedingly hazardous. For one is constantly tempted to wear colored spectacles. One overdoes or fails to appreciate. Fortunately, the history of German Baptists in North America was penned by one exceptionally well qualified to undertake the task. With religious descent from this church, over against the background of an entire life devoted to the promotion of the best interests of German Baptists, Professor Ramaker possesses that personal acquaintance and sympathy with the total situation without which no historical study can become successful. On the other hand, more than three decades of research, of careful investigation of facts, of cultivation of the discriminating judgment, have equipped him with that capacity for stern criticism without which historical study ceases to be an ethical task.

Regarding biography as an important aspect of history, Professor Ramaker has accurately outlined the careers of those humble disciples of Jesus who in the East and the West and the North laid the foundations of a solid structure of the German Baptist denomination.

Someone has said: "Men will wrangle for religion; write for it; fight for it; die for it; any-

thing but **live for it.**" But to have known the men and women who constituted the rank and file of the religious group described in the volume, to have observed their faith, their devotion, their vicarious life, their high ideals, their general interest in humanity, is to have become convinced of the reality of religion. For to live the superior life has after all been the superlative fundamental of the German Baptists. Their numbers have never been large, their wealth has never been excessive, but their purpose has been to live according to Jesus. For them the Gospel has been a "living person on whom faith can feed continually." They have never lacked saints, and how many "Who from their labors rest" can never be forgotten!

CONRAD HENRY MOEHLMAN.

Rochester Theological Seminary

February 7, 1924.

FOREWORD

THIS book has been prepared at the request of a considerable number of Young People's Societies connected with the German speaking Baptist Churches in our country and Canada. With the flight of years the younger generation in these churches has lost in a greater or less degree the command of the German language which had been the language of their earliest religious and home surroundings, but their loyalty to the churches founded and upheld by their fathers and mothers has kept large numbers of them from transferring their membership to English speaking Baptist churches. These young people rightly demand for themselves the use of the English language in church services, and this is being accorded them in an ever increasing number of churches. In fact, a very considerable number of German Baptist churches, notably in the eastern and middle section of our country, have already introduced bilingual church services, while the Sunday schools and the Young People's Societies are being conducted almost entirely in the English language.

This younger generation now wants to study the essential facts of the religious movement with which they became identified by reason of their early environment and training and, obviously,

they want to read these facts in the language with which they are most familiar.

There is no book in English which contains the historical material in a form answering this special purpose. The two outline histories and the historical sketch of the Semi-centennial of the German Department of the Rochester Theological Seminary, prepared and published by the present writer some twenty years ago, were written in German and are now out of print. The numerous shorter articles, scattered through the files of the Baptist Home Missionary Monthly, the larger historical summary published in Dr. Newman's book "A Century of Baptist Achievement," Chapter X, and a number of "Studies" in the "Conquest Missionary Courses," are fragmentary and scarcely accessible. Hence this new book. May it prove helpful and stimulating to that splendid body of young people in our German churches throughout our extended work-field for whom these pages were penned, and whom to have known so long has been the writer's increasing delight. In the words of Saint Luke's preface to his gospel—"it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order ---- that thou mightest know the certainty concerning the things wherein thou wast instructed."

Rochester, N. Y., October 3, 1923.

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Chapter I

The Special Need for German Churches

What was his name? I do not know his name.
I only know he heard God's voice and came;
Brought all he loved across the sea
To live and work for God—and me;
Felled the ungracious oak,
With horrid toil dragged from the soil
The thrice-gnarled roots and stubborn rock;
And when his work was done, without memorial died.
E. E. Hale.

THE success of the English colonists in the New World during the seventeenth century stimulated immigration to America in every maritime country of Europe, notably in France, Holland and Sweden, with the result that from the middle of that century a considerable movement of peoples from these countries set in to that Wonderland of new opportunities. The German "Fatherland" at this time was cut up into many small political divisions with only a nominal unity, and this was shattered by the internal religious dissensions which followed the disastrous Thirty Years War. At the Peace of Westphalia, in 1648, Germany was a bleeding, poverty stricken and devastated country, unknown on the high seas and scarcely able to feed its own inhabitants. Early German immigration to America was therefore not to be thought of. The only immigration to America of Teutonic people during the seventeenth

century, on a larger scale, was that of a company of Mennonites who, in 1688, made settlements near Germantown and on the Wissahickon, in the colony of William Penn; and these settlements were made possible by the generous pecuniary assistance of English Quakers and Dutch Anabaptists. German immigration on a larger scale did not begin until the middle of the eighteenth century, when large numbers of Moravians, urged on by Count von Zinzendorf and his co-laborer, Spangenberg, and a colony of "Tunkers," sometimes called "German Baptists," made settlements in the state of Pennsylvania.

This early German immigration, like that of the Puritans in the century preceding, was the result of religious intolerance in their home environment. They also were "Pilgrims" seeking an opportunity to worship God according to the dictates of their own consciences. And they were abundantly able to supply their own spiritual wants without any assistance from other groups in their new home, for their Elders had come over with them. It was not so later, when the larger German immigration set in from the more populous centers of Germany, bringing the rank and file of the German people. In but very few cases did a German pastor accompany these later immigrants. Left to themselves in the strenuous labors to found a new home, and scattered over vast areas from the Atlantic seaboard to the plains of the Mississippi river, their religious needs became sadly neglected. In a considerable number of

cases the German clergymen who did appear among them, did not measure up to the peculiar conditions obtaining here. This dearth of a sufficient number of capable, spiritual leaders for the immigrated Germans was an outstanding reason for the fact that, about the beginning of the nineteenth century, a number of new religious bodies took their rise here, as for example, the United Brethren in Christ and the Evangelical Association, formerly called "Albrights," in 1800, and the Church of God (Winebrennarians), in 1830. The German Methodists began to found churches in 1835 and the German Baptists in 1840.

The German Baptist Churches in our country are therefore in their inception the result of a larger religious movement in which other evangelical denominations have also participated, the object of which was, and still is, to bring the ever increasing numbers of Germans who have made their permanent home here to accept a personal, vital Christianity in place of the often formal type in which large numbers of them had been trained in the State-churches of their native land. To this end the German language has been employed in this work because it proved the best medium to attain the end sought for.

There was a second reason for the founding of new organizations for the German people in our country, and this reason accounts largely for the type of Christian life which obtained in these churches: the aggressive, evangelistic preaching among the English speaking churches which fol-

lowed the successive periods of revivals in the eighteenth and nineteenth centuries. This kind of personal appeal in American preaching made a profound impression on nearly all of the German movements planted here. Such a type of religion Germans had scarcely known in their own country outside of Moravian and Pietist circles. And it has not only influenced the "New" denominations, as the German immigrants were wont to designate Baptists and Methodists, it has even made itself felt among the adherents of the Lutheran and Reformed churches to a considerable degree.

Chapter II

The Earliest Beginnings—Our Pioneers

Tell me the tale of the timber lands
And the old time pioneers;
Somepin a poor man understands
With his feelings as well as ears;
Tell of the old loghouse—about
The loft—the puncheon floor—
The old fire place with crane swung out
And the latch-string through the door.

J. Whitcomb Riley.

WHAT is the origin of the German Baptist work in our country?

As in the case of all modern Baptist movements, we cannot confine the origin to any one man nor to any one locality, for within a certain period of time beginnings were made in several widely separated localities by men and women who, at the time when they started their enterprises, scarcely knew of the existence of another similar body. There is no German Baptist church in our country that can rightly claim to be the “mother” of all the churches in the sense that from her alone the truth spread first in other directions; and there is no one man of whom it can be said that he alone originated the movement. In one locality Baptist immigrants from Germany made a beginning, in another a German convert from an English speaking Baptist church, in still another a German missionary, not a Baptist and not sent to America by any Baptist society, but sent by devout, God-fear-

ing friends to preach to his German countrymen here, became the instruments in planting German Baptist churches.

In a certain sense the founding of new churches in outlying districts has never ceased. An aggressive missionary spirit is always pushing forward into new fields. The pioneer period we have in mind, however, is the time when there was little or no organization outside the new interests planted.

1. New Jersey and Pennsylvania.

Earliest in point of time were the beginnings made in Newark, N. J., in the region about Blooming Grove, Pa., and in the city of Philadelphia,



Konrad Anton Fleischmann

Died in 1867

and these center about Konrad Anton Fleischmann,* a man highly esteemed by all who knew him. He deserves more than a passing notice because the story of his pioneering is so closely interwoven with the early history of the groups of churches which he planted.

*Jugendfreund, January, 1922.

Fleischmann was born in Nuremberg, Bavaria, in 1812, and converted in Geneva, Switzerland, when nineteen years of age. He joined a Separatist church where believers' baptism was practised but not deemed essential to church membership—a so-called "mixed" church after the pattern of early Separatist churches in England. Becoming convinced of the scripturalness of immersion, he received that ordinance at Basel some time later. He entered the theological training school of Karl von Rodt in Bern in 1835, where he spent a short time and then became pastor of a small church of believers in Emmental, where he would have remained had not Providence called him to a larger field. In 1838 he received a letter from George Mueller of Bristol, England, requesting him to go to America to preach to German immigrants there. The request was not supported by assuring promises of financial help. It was a plain matter of duty and faith, and after much prayer Fleischmann consented to go, landing in New York in March 1839. He looked for opportunities there, but there seemed to be no opening for him at the time.

A request to become pastor of a small German Protestant church at Newark, brought him soon after to New Jersey, but his ministry here was a failure. He would not baptize their infants nor would he administer the ordinance of the Lord's supper; in fact he told them very plainly that they lacked the essential of a Christian life—a personal experience of faith. Of course the pas-

toral relation was severed, only a few clinging to him. In October of that year (1839) he baptized three persons on profession of their faith, the first fruits of his labors in America, and these were advised to join an English speaking Baptist church. In the course of a few years other German converts were added and, in 1849, a German church was organized with thirteen constituent members. This church is now called the Clinton



Tunker Church, Blooming Grove, Pa.

Built in 1828

Hill Baptist Church, one of the strongest and most efficient of our Eastern churches.

After the Newark experience Fleischmann longed for a field of labor, where his countrymen were more receptive to the deeper spiritual truths of Christianity and turned his attention to Pennsylvania, the eastern and middle portions of which had been settled by large numbers of Pietists from Württemberg, by Mennonites from Southern Ger-

many and by "Tunkers."* Baptist ministers in Philadelphia with whom Fleischmann came in contact likewise urged him to go there and somewhat later the Pennsylvania Baptist State Convention made him an offer of financial support (twenty dollars a month) if he would become their missionary. Fleischmann accepted this proffered help with the reservation, that he should be perfectly free to relinquish their assistance in case he would deem it advantageous for his work. Like George Mueller in Bristol, he had conscientious scruples about accepting a stipulated salary. He made his headquarters in Reading, preaching in the city and in the neighboring villages wherever he met with a favorable response. He was a hard worker, usually preaching three times on Sunday and many times on every week-day evening, distributing tracts, selling Christian books and travelling extensively.

He spent three years in this kind of pioneer work with its usual trying experiences but with marvelous success, especially in Blooming Grove, Fairfield, Hepburn and Anthony. An extensive revival followed in the fall of 1840 and in the winter months of 1841, and upwards of two hundred believers were baptized by immersion. It may seem singular to us that these groups of brethren were not immediately organized into churches, as is the custom of Baptists in our day.

*The latter are usually called "Dunkards" or "German Baptists." They immigrated to America in a body about 1819 and settled in Lycoming and Berks counties.

series of "Articles," drawn up by himself, a kind of confession of faith, and requested all who could do so to sign them and thereby consider themselves members of the organization which he styled "The German Church of the Lord that meets on Poplar Street." This "Confession" is very brief and makes the Scriptures the sole rule of faith and practice. It demands a personal faith in Christ as a prerequisite to church membership, but is silent concerning baptism and the Lord's Supper. It shows Fleischmann's doctrinal position at the time. While he was at one with the Baptists in very many positions, he was not prepared for close communion. This last step followed in the natural course of events, for when the unbaptized ceased coming to the Lord's table, the church came to practice communion with only the baptized.

With this church Fleischmann remained until his death in 1867. To describe the twenty-five years of his ministry lies beyond the scope of this book. He needs no better monument than the church he founded which even today bears the impress of his mind, heart and soul. Nor was his work confined to his church. No other man did so much for organizing the German Baptists in those early years as did he. He was the prime mover in the organization of the first Conference in 1851, and he was the first editor of the "Sendbote," to which we shall have to refer later.

The Philadelphia center has prospered greatly. Let a few figures suffice. The nineteen members

of 1843 have grown to 835, the one church to three, representing a property value of \$104,000. The contribution of these churches for benevolences last year (1922) amounted to \$9,172.87 and for local church expenses \$14,505.89.

2. New York.

While Fleischmann was laying foundations in Pennsylvania, others were doing a similar work in New York City, Buffalo, Rochester and Brooklyn, to which we must now turn our attention.

A German Mission was begun in New York City in 1845 by John Eschmann who had been pastor of a church of Immersionists (not affiliated with the Oncken movement) in Zürich, Switzerland. Aided by the American Baptist Home Mission Society, he organized a church of sixteen members in 1846. This church grew rapidly in numbers, owing partly to the fact that it was planted in a strategic center where Germans were settling in large numbers, and partly owing to the uncommon ability and missionary zeal of its leader. In 1851 this church was numerically stronger than any two other German Baptist churches in the country. It was called upon to endure severe trials and much hardship; there were internal dissensions caused by doctrinal differences; yet there were additions year by year. In the course of the years, seven other churches have gone out from this one church to continue the work in other sections of the Metropolis and in the cities nearby, and no less than twenty-two of its members have entered the ministry. This is

surely a splendid record. In latter years the work at this First Church has declined. There are now five churches in the city with a combined membership of 752, their contributions for missions and benevolences last year amounted to \$5,824.28 and for local church expenses \$10,142.88. Their church property is valued at \$185,000.

Buffalo, N. Y.

A beginning was made in Buffalo in 1848 by Alexander von Puttkamer* who had come to America in 1835 to gratify, as he himself stated, his "Wanderlust." He had held an officer's position in the Prussian army, but felt dissatisfied with the life he was leading. Being left penniless and friendless in a foreign land, seeking employment for which his station in life had fitted him and not finding any, he went through some of the experiences of the prodigal son. He was converted in Lawrenceville, near Corning N. Y., and baptized in November, 1837, into the fellowship of the English speaking Baptist church at that place. Some



Alexander von Puttkamer
Died in 1893

*Jugendfreund, March, 1922.

years after he entered the services of the American Tract Society and was sent to Buffalo, N. Y., as a colporter, where he soon found a circle of friends among the Germans of that city. He had become an earnest Christian and a consistent Baptist and, of course, made propaganda for these views. The rules of the Tract Society, however, forbade their colporters to engage in any distinctively denominational work and von Puttkamer was obliged to resign. He entered the services of the American Baptist Publication Society, returned to Buffalo and became a Baptist missionary. The result of this wise change was soon apparent, for in 1848 nine persons, the first fruits of his labor, were baptized into the fellowship of the Washington Street Baptist Church. Others soon followed, and in 1849 a German church was organized with twenty-three members—the present Spruce Street Church. Some of these members had come with letters from Germany. Von Puttkamer was ordained at this time and remained with this church until 1852. After an unsuccessful venture in Cincinnati, O., he went to Albany, N. Y., where he founded another German church in 1854, which was highly successful. After serving creditably in the Civil War, he came back to his work in Albany, but shortly after began to preach in English, serving several churches in Wisconsin and Ohio. He died at the Baptist Ministers' Home in West Farms, N. Y., at the age of 88.

The small beginning in Buffalo, like those in

more than a fatherly interest in the new undertaking. Their first pastor was Andreas Henrich* who had come to them from Buffalo, N. Y., where he had been baptized in 1849, just after that church had been founded. He was ordained to the ministry in Rochester. Henrich was one of the early pioneers of our German cause, a wise leader, an eloquent preacher and a gifted writer. He remained with the Rochester church until 1858. Subsequently he was pastor of several German churches and, while pastor at Louisville, Ky., he founded the German Baptist Orphanage there. For a few years he was also editor of the "Sendbote" and in the later years, he published some books and tracts which have had a wide circulation. He died at Platte Center, Neb., in the year 1895.

The Rochester church has had a slow but steady growth. Among its pastors during the past seventy years have been the choicest and most capable men which the German churches sent into the service. Planted in a city where the German Baptists had established their theological seminary, it has had the support of the professors and the student body almost from the day of its founding. Consequently, it has had a great and lasting influence upon the religious life of large numbers of students in the most critical years of their lives. The Rochester church has been a home and foreign mission church, sustaining for many years

*Baptist Herald, August 1923.

several missions in various parts of the city and sending out from their membership some of the most efficient missionaries into the foreign field.

Brooklyn, N. Y.

In 1852 Jeremias Grimmell, a lay preacher, baptized by Oncken in 1840, made his home in what was then called Williamsburgh, now a part of the city of Brooklyn. He had been a martyr-witness for the Baptist cause in the Fatherland, a type of Christian to whom a change of location simply meant a continuation of witnessing and bringing others to Christ in the only way that could be done. Grimmell soon began his aggressive work by organizing a Sunday school in his own home and then moved into larger quarters. He had the preaching gift and under his successful preaching, supplemented by that of other men from the New York church, several men and women were converted and baptized. In 1854 these, together with others who came by letter, to the number of 32, organized the present First Church in Brooklyn. For almost twenty years the new interest had a slow growth but from the seventies onward, under the leadership of Julius C. Grimmell, the membership increased greatly and became one of the leading churches in the East. There are at present two splendidly organized German churches in Brooklyn with a membership of 634.

3. Wisconsin, Missouri and Illinois.

We must now turn our attention to the western sections of our country where several successful

beginnings were being made at about the same time in such centers as Milwaukee, Wis., St. Louis, Mo., and Chicago, Ill., and in several smaller cities in these three states.

The city of Milwaukee had been a strong center for German immigration even before the out-breaking of the German revolution in 1848, the disastrous outcome of which brought thousands of revolutionary exiles to that place. To this center of German life and activity there came in 1847 a company of German Baptists, fourteen in number, from the city of Memel, in East Prussia, with their pastor, William Edward Grimm.*



Wilhelm E. Grimm
Died, Feb. 3, 1873

Like the New England Separatists, they had suffered much from an intolerant government and from thoughtless mobs of their native city, and they were glad, poor as they were, for an opportunity to begin life over again. The circumstances in which they found themselves were such, that the major portion was obliged to penetrate further westward into the "bush" to take up land where it still was cheap; only those

who belonged to the artisan class remaining in the city. These men, being carpenters by trade, erected a building on Fourth Street,

*Jugendfreund, July, 1922. Baptist Herald, February, 1924.

preaching brought much opposition, he himself suffering imprisonment no less than ten times. Once he was obliged to flee from an infuriated mob in the disguise of a sailor and seek refuge on an English ship lying in the harbor of Memel.

Grimm was every inch a Baptist, and for the defense of the distinctive truths of Baptists, as he understood them, he waged a warfare such as scarcely any one of the early pioneers was capable of. He was aggressive to a fault and a speaker of great power. It was a great misfortune that a man like that should have been obliged to work at the carpenter's trade, making wash boards and wooden shoes and peddling them on his long missionary journeys, in order to defray his household expenses. But such were the days of the pioneers.

The "bush" churches Grimm founded about 1848 are still in existence, but the Milwaukee church was rent in twain by reason of an unfortunate controversy over the doctrine of Predestination, about the year 1856, and finally became extinct. The present Immanuel Church has had a continuous corporate existence since 1856, in spite of many local disturbances and changes. The present membership of the Milwaukee churches is 661 and their church property is valued at \$128,000.

St. Louis, Mo.

It must have become apparent from our sketches of the earliest beginnings of our German churches thus far, that the stories center largely around

the men who were instrumental in making a success of the opportunities afforded them. Without these men there would have been no stories to relate.

It is not otherwise when we approach the record of the founding of another center in the city of St. Louis. Here the pioneer is a Hollander, Christopher Schoemaker,* who came to St. Louis with a company of his countrymen in 1847. They were a devout, God-fearing people, largely of Pietist extraction. It had been their custom in

Holland to meet together for prayer in private homes, and they continued this in their new American home, selecting Schoemaker as their leader. They succeeded in getting the use of a Sunday school room of a large English speaking church in the heart of the city for their Sunday after-

noon meetings to which they invited strangers. Their meetings were well attended. After the custom of Dutch Pietists, they celebrated the ordinance of the Lord's supper at the Sunday services. But



Christopher Schoemaker

In service, 1850-1901

Died, Nov. 17, 1906

*Jugendfreund, September, 1922. Baptist Herald, May, 1924.

sions were largely from their nationality and because a majority of the Dutch brethren removed to other parts of the West. Schoemaker was ordained in 1850, preaching in both languages for a time, but left the church in 1852 to become pastor of the German church in Buffalo, N. Y. The church at that time had sixty members. Its present name is "St. Louis Park Church." It has had a honorable record among its sister churches extending over a period of more than seventy years. Its founder, Schoemaker, died at Muscatine, Iowa, in 1906, at the ripe age of eighty-eight, having served his Master in a successful and worthy ministry of more than fifty years.

Concordia, Mo.

The western section of Missouri received a great influx of German immigration during the forties of the last century, and among these a German Baptist colporter, Carl Kresse, was instrumental in gaining converts and establishing a church in 1851, near Concordia, which is still in a flourishing condition.

Springfield, Ill.

About the year 1845 a number of German Baptists from Oldenburg, who had been baptized by Oncken, came to Springfield and joined the English speaking Baptist church at that place. They were encouraged by the pastor of the church to hold meetings in their own language, which they did. Their efforts were attended with such success that a German speaking church was organized in 1849 which has held forth until this day.

Peoria, Ill.

The beginnings in Peoria are traced to a German Baptist missionary, named J. H. Krueger, who came from Germany to this city in 1851 and succeeded in establishing a small church of only eight members in the following year. The early years were full of discouragements and the outward growth of the church was very slow, but after the Civil War the church grew in numbers and influence. It is still doing a very creditable work for the Master's Kingdom.

Chicago, Ill.

There were German Baptists in Chicago as early as 1851, for in the Conference reports of that year mention is made of a group of brethren, to the number of fourteen, who were meeting for prayer in a rented hall. They seem to have made little headway, for a church of sixteen members was not organized until 1858, and even then their meetings were held in a small frame chapel on Hastings Street, rented for the Sunday afternoon service. A man by the name of A. Becker, a medical doctor and an ordained clergyman, was their pastor for a number of years, but he could give little time to aggressive missionary work. The extreme poverty of the members, the unfavorable location of their rented chapel and a much scattered membership seem to have been very discouraging factors. It was not until after the Civil War that the little band, with the aid of the Home Missionary Society, began to make substantial progress.

To describe their progress with any degree of fulness lies beyond the scope of our present paragraphs. We can give a few figures and let them tell the eloquent story of an advance which has not been duplicated in our German Baptist Zion. Including the church at Oak Park, the one church of 1858 with its sixteen members has grown to eight churches with a membership of 1417; and these churches have given in the year 1922, for missionary purposes outside of their own local interests, the sum of \$18,939.90. The value of their church property is \$172,000. Much of this grand showing is due to the untiring efforts of Jacob Meier,* for twenty-eight years (1878 to 1906) pastor of the mother church, and for the succeeding fifteen years (1906 to 1921) superintendent of the Missionary and Benevolent Society of the German churches of Chicago, the founder of the Old People's Home and the Deaconess Institute.

4. Ontario, Canada.

There is one other center to which we must turn for our short survey of this initial period of our history—to the Province of Ontario, formerly called Canada West. The beginnings here are closely associated with a name that is well known in our country and in Europe. We refer to Augustus Rauschenbusch† who, for thirty years, was at the head of the German Department of Rochester Theological Seminary, and consequently

*Baptist Herald, October, 1923. †Jugendfreund, April, 1922.

has had such a large share in preparing an entire generation of German Baptist ministers for their life's work. He was born in Altena, Westphalia, in 1816, and, after receiving a most liberal education in several German universities, succeeded his father as pastor of the large Evangelical Protestant church in the city of his birth, where he remained for four years. He came to America in 1846 and settled with other German immigrants in Missouri where he became an itinerant preacher. After a few years of this kind of pioneering, he entered the services of the American Tract Society where he became the superintendent of its large number of German colporters and the editor of its German monthly paper, "*Der Amerikanische Botschafter*." He also prepared tracts and books for publication. It was while holding this position, that Rauschenbusch made the acquaintance of Drs. C. G. Somers and W. R. Williams, which resulted in his determination to become a Baptist. He was baptized in 1850 by Sigismund Kuepfer and joined the German church at St. Louis, Mo., which had just been organized.

Among the colporters whom Rauschenbusch had sent out, was Heinrich Schneider,* who had been converted in Germany through his instrumentality and who was laboring among the Germans in Waterloo Co., Ontario, where the spiritual destitution at this time was very great. He was meeting with much success in the meetings he was

*Jugendfreund, May, 1922.

holding, but he needed advice and asked Rauschenbusch to come and visit him, which he did. Rauschenbusch informed Schneider of his own views on believers' baptism and there followed much searching of the New Testament with the result, that in the month of August, 1851, Schneider and some others were baptized by Rauschenbusch. A revival of considerable depth followed the preaching, many were converted and upwards of twenty were baptized. These were organized in September, 1851, into a German Baptist church at Bridgeport. Schneider was ordained and became their pastor. On a subsequent visit, the Bridgeport church was divided into three churches, Berlin, Wilmot and Woolwich, over all of which Schneider became pastor.

From this center the interest was spread westward, eastward and northward. Just prior to the World War, there were eight German churches in the Province with a membership of 965, since then three of the strongest churches have ceased using the German language in their church services.

In this way the foundations of our German



Heinrich Schneider
Died in 1878

Chapter III

Later Expansion and Progress

"The conies are but a feeble folk, yet make they their homes in the rocks." Prov. 30:26.

IF we were writing a detailed history, the stories of conspicuous beginnings could greatly be multiplied, for nearly every one of our churches has had an interesting and oftentimes impressive background. In a certain sense we have had men and women on the frontier during all of our history to this very hour, and in so far pioneering in our widely spread mission fields has not yet ceased. But we are drafting an outline sketch and, therefore, what has been written concerning our earliest churches must serve as illustrations of what could also be written of many of our later churches, more specially of those interesting groups of churches in the great prairie states and in the western provinces of Canada, whither the streams of German immigration flowed from the seventies onward, and where our missionary pastors in many cases shared the privations, defeats and triumphs of the earliest settlers.

Some Outward Factors.

In evaluating correctly the expansion and progress of our churches during the seven decades which followed the earliest beginnings, it will be

necessary to remind ourselves of some outward factors that had a determining influence on their development.

1. There was practically no limit to the missionary opportunities in the ever expanding field of those years, except that arising from the small number of men who could be sent into that spiritual harvest. The missionary reports are filled with the Macedonian cry for help, but they had to go unheeded in hundreds of cases, for men and money were not obtainable to meet the great wants. Our missionary pastors oftentimes were obliged to spend about as much time riding cross-cut over the prairies in getting from one mission station to another, as they did in their own homes. Naturally, through lack of spiritual nurture and more adequate internal organization, the young interests would suffer correspondingly. It was only when the resources of our churches multiplied, when our missionary organizations became more efficient and a larger supply of capable men was forthcoming, that the great opportunities of a practically limitless field could better be made use of.

2. German immigration before the Civil War was about equally divided between city and country. The Germans were scattered over the northern and eastern sections of our country. This immigration took an upward leap during the sixties, in the years following the close of the war, but it was retarded again in the years following the

Franco-German War. It took another leap during the eighties and nineties, but receded again toward the end of the last and the early part of the present century. A very large percentage of German immigration since the seventies went to the agricultural sections of our middle, northwestern and southwestern states. The statistics of all



Upper Row: T. Koetzli, G. Koopmann, J. S. Gubelmann, J. C. Haselhubn, H. Fellmann. Lower Row: S. Kesting, Ph. Bickel, C. Bodenbender.

Some of our earliest Missionary Pastors

German Protestant bodies of our country reflect these changes.

3. There was a considerable influx of German speaking people from Russia, Roumania und Hungary in the nineties, these immigrants likewise seeking the open country, notably in the Dakotas and in the western provinces of Canada. A goodly number of these had been under Baptist influences

before they came here, others among them were Baptists. This factor has entered largely into the expansion which our churches in these sections of our land have recorded.

4. Immigration from Baptist churches in Ger-



Upper Row: H. Schneider, J. C. Haselluhn, J. C. Meuri. Lower Row: A. Henrich, K. A. Fleischmann, J. Eschmann, A. v. Puttkamer.

Early Representatives of the Eastern Conference

many to this country has not played so prominent a part in the numerical increase of our later churches as it had in the earliest years. Yet it did not entirely cease. The churches in the large centers like Philadelphia, New York, Chicago,

Milwaukee, Detroit and Winnipeg received those additions to a greater degree than did the other churches.

5. The greater number of churches in the periods we are thinking of, were founded either by



Upper Row: C. Bodenbender, A. Dauer, H. Fellmann. Lower Row: H. Otto, E. Gruetzner, G. Koopmann, F. Maier.

Early Representatives of the Western Conference

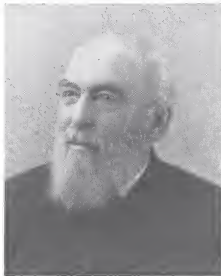
families coming from some older Baptist center, usually from the east, to a new locality and starting a new mission, or they were the result of the efforts of missionaries and colporters sent out and aided by some of our missionary organizations—

in most cases by the American Baptist Home Mission Society.

Some Figures

We are ready now for statistics. In 1851, when our Conference scribes first began their statistical tabulation, there were eight churches with a membership of 405 scattered over the whole country. The latest figures obtainable, those for 1923, place the number of churches at 284 and the membership at 31,826. These are found in 27 states and in 5 provinces of the Dominion of Canada. To these figures we may add 361 Sunday schools, with a total of 3129 teachers and officers and a total of 30,763 scholars; 212 Young People's Societies with a total membership of 8683; 207 Women's Missionary Societies, having a membership of 6331. The contributions for local purposes during the year 1923 were \$674,722.26 and for missionary and benevolent objects, \$260,061.99; the value of the church property is given in the reports as \$3,898,288.00. To this latter item ought to be added the property value of the Publication Society in Cleveland, O., that of the Educational Society at Rochester, N. Y., that of the orphanage at St. Joseph, Mich., the property holdings of the three Homes for the Aged, in Philadelphia, Chicago and Portland, Oreg., the Deaconess Home at Chicago and the Girls' Home in New York City. Surely these figures make a princely total. May we ponder them with humility of spirit and not be forgetful of the fact, that they do not represent

the gifts of rich people, but that they are the consecrated offerings of wageearners and farmers, that make up the rank and file of our churches. To them God had given the willing heart as the result of much earnest effort and prayerful con-



Ludwig H. Donner

In service 29 years

Died, Jan. 20, 1904

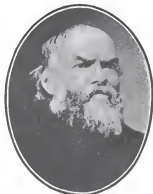
sideration. We should look upon these figures, I think, as a monument to the fidelity and consecration of a people who have chosen to follow the commands of the Scriptures, as they have understood and interpreted them through their own Christian experience.

Some Deeper Factors

Great opportunities, however conscientiously and successfully made use of, do not fully express the work our German churches have stood for, nor does the numerical success tell the whole story. The fundamental characteristics of the movement, its simple, evangelical type of Christian life and worship, the pecuniary sacrifice entailed in its progress and the peculiar obstacles that were to be overcome—all these must not be forgotten if our evaluation should be as correct as it can be made. May we enumerate some of these?

1. The Personal Experience of Religion

It was most fortunate that the pioneers—all of them—were men of deep religious convictions, and that these centered in a personal religious experience. Themselves coming out from religious bodies where formalism and sacramentalism reigned supreme, this experience was esteemed the more highly because of the contrast. The burden of their preaching was the necessity of a new birth, strikingly evangelistic in its emphasis. A change of life was to them the essence of New Testament Christianity. This emphasis has never become lost or displaced in our churches, and it has been a leading factor in the testimony of our people. It has made prayer-meetings, revivals and so-called “protracted” meetings possible, because much time is there given for the personal testimony of what the Lord had done for the indi-



Carl Geyer

Died, 1878



Johann H. Moehlmann

In service, 1873-1918

Died, July 6, 1919



Jacob Meier

In service, 1873-1921

Died, Aug. 24, 1921



Conrad Bodenbender

In service, 1856-1897

Died, Sept. 26, 1897

vidual. It has made alive and very real an entire group of hymns that treat of the mystical side of Christian life, and these hymns are gladly used. There has never been any great opposition to believers' baptism in our evangelistic efforts, on the part of those who accepted Christ by the gate-way of experience. The ordinance rather has seemed to be most appropriate in marking the boundary in their own lives between the old and the new.

2. The Missionary Spirit

It ought not to be surprising to say that the message our churches had to offer was unpopular. It was not otherwise in the days of the Master and his apostles. Man seems to be born into this world with his back, instead of his face, toward God, and it often takes a hurricane to make him face about. If we add to an unpopular message some such deterring circumstances as small numbers of plain people and small chapels, we can understand that any success under such circumstances must have been attained by much personal solicitation and prayer. And this has been the rule rather than the exception in the work of our churches. We could instance many examples from our past records where churches, now strong and influential, began with a baker's dozen of people whose hearts were filled with missionary zeal. In the days of small things, and they have not yet passed, personal service and loyalty to the truth have had their testing, and their influence on the churches as a whole has been most wholesome.

The venturesome missionary spirit in the work of our German churches is reflected in the records of the planting of new churches, which makes exceedingly interesting reading. In the decade from 1853 to 1863, 48 new churches were organized,



Heinrich L. Dietz

In service, 1867-1910

Died, Jan. 5, 1918

and the total membership of all our churches rose from 864 to 1853; in the twenty years following, the number of new churches was 65 and the total membership 10,809; from 1883 to 1903 there were 126 new churches catalogued and the total membership was 24,012. The statistics for the last

To this missionary feature much of the success of our German churches must be attributed. It has had a marked influence on the prayer life of the individual church, and it has strengthened faith. It has taught the churches not to despise small beginnings but rather to persevere when outward surroundings were unpromising and to wait on God for the ultimate success. And it has kept alive among us the custom of emphasizing "Missions" through sermons and addresses at every larger gathering of German Baptists.

3. The Sacrificial Spirit

One hesitates to say much in the praise of sacrifices in a distinctively Christian work, for they are a necessary part of it. They are referred to here in order that the progress we are describing may be better understood.

Obviously, the poverty of the rank and file of our people, coupled with the missionary character of this work, made many sacrifices necessary. May it be said by way of "honorable mention" that, as they have wrung prosperity from the soil by the sweat of their brows, or have made a living in the heat of the workshop and factory, they have builded for themselves houses of worship and parsonages, supported their pastors, given for missions and contributed toward helping sister churches to secure houses of worship also. The yearly missionary statistics with their six figures in the dollar column become exceedingly eloquent, if one knows the sources from which these sums have come.

4. Losses

The membership statistics do not by any means represent the entire numerical gains our churches have made in this specific undertaking. Of necessity they were obliged to make use of the German language in a country the language of which is English, but that fact meant a constant and accelerated loss of members from their ranks to their sister churches where the English language is used. This is the Gulf Stream of our German work in our country, alike beneficial to the German churches who are the losers in numbers and financial strength, and to the English speaking churches who are by far the greater gainers, for the drain toward them is of the younger and more substantial elements, which it was, and still is, impossible to replace. The gain for the losers consists in the breaking down of a supposed barrier between the racial segments of our large denominational family and in the disarming of a criticism on the part of those who have misunderstood the real objective of the German churches. These churches are for a time the foreign missionary agencies in the ranks of that larger Christian body whose motto is "North America for Christ." No correct estimate can be made of the loss by transition to English speaking churches. It has been put as high as ten thousand.

Chapter IV

Organization of Conferences

Christianity without organization is like a soul without a body.—*Alfred Loisy.*

IF the seat of personal religion is in the soul, the outward expression of it is through the body. This is a truism. It means that, if groups of Christians combine, there must be organization. But there are limits in the organization of Christian people, more or less definitely expressed in the New Testament, which must not be lost sight of. In the Roman Church the organization has become highly centralized, and history has shown us that this extreme and unscriptural form of centralization has throttled the life of the individual Catholic Christian and has robbed him of his God-given freedom.

Our German churches have been slow in organizing their forces and have erred perhaps on the side of undue conservatism, but in the main they were right. The local church in Baptist polity is a republic with full "state's rights," which it surrenders only when the welfare of the whole group of sister churches demands such surrender. This is the scarlet thread which runs through all Baptist history, and, from the very first, our "fathers" had such a clear recognition of this truth that they went on record affirming that even resolutions

adopted by a local Conference did not bind the local church unless it chose to ratify them.

How was the organization of Conferences among us effected? A bare outline of names and dates would lack in interest for those who would like to trace the background of movements which gave our much scattered churches a more centralized organization and enabled them to work in unison with one another for a common cause.

1. The First Local Conference

The first of the present nine local Conferences was formed at Philadelphia, Pa., in 1851. Five ministers were present, Fleischmann, Eschmann, Henrich, von Puttkamer and August Rauschenbusch, and three lay brethren. The statistics, the first ones printed, enumerated eight churches with a membership of 405.

The steps which led to this organization are stated in the Minutes. Among the leaders of the scattered groups of German Baptists there had grown up a desire for a fuller and better interchange of views on questions pertaining to church practice and on questions as to how the specific mission of the churches could more effectively be carried on. There was much time given to these discussions. They wanted to know, for example, whether a local church ought, under certain conditions, to exclude members from participation in the Lord's Supper, and whether membership in a secret organization, like the Masons or Odd Fel-



Eastern Conference, Williamsport, Pa., 1891

brethren to wait awhile. It seems, however, that this matter of a church paper weighed upon the minds of the German brethren more heavily than other matters, and they went forward alone with the result that, in August, 1853, the first number of the "Sendbote des Evangeliums"—Gospel Messenger—appeared under the editorship of Fleischmann. This is the history of the birth of our "Sendbote" which has now lived to reach the Psalmist's age of "three score and ten" and does not yet show any marked signs of senility.

The name under which the first Conference should be known was "Conference of Ministers and Helpers of German Churches of baptized Christians, usually called Baptists." The Constitution made the provision that the churches might join in a body and then be represented by delegates. The idea underlying this conception of a conference was surely not in harmony with Baptist usage, but was copied from German Separatist gatherings in Switzerland. Baptist Associations are conferences of churches, and these churches are represented by delegates, both ministers and laymen. This later conception, however, was a gradual growth in our polity. The change was first made in the Constitution of the Eastern Conference in 1870; it was followed by the Western Conference in 1879, and all Conferences subsequently organized have adopted the change and now are conferences of churches rather than of Ministers and Helpers and Delegates.

We have given much space for the story of this

first Conference because the genesis of some very important movements in our organization work lies here.

2 The Western Conference, 1859

The period from 1851 to 1858 was most remarkable for the planting of large numbers of local churches. The eight churches of 1851 had increased to 30 and the membership from 405 to 1810 during this time, and the statistics of this latter year enumerate by name 24 additional groups, scattered over the middle states with a membership of 515, which had not yet effected an organization. Baptisms for the year 1858 were given at 448.

This increase in numbers and the fact that the small groups were so widely scattered, were the reasons for dividing the original body into an Eastern and Western Conference.

The first Western Conference met at Springfield, Ill., and there were present 8 ministers, 2 licensed helpers and 6 delegates from churches. The statistical table enumerates 16 churches with a membership of 495. The most important business of the Conference was the formation of a Missionary Society, the object of which was to solicit funds for vigorously carrying forward home as well as foreign missions. This emphasis on missions and the practical step later to make the Conference itself a missionary body was far-reaching, for the older organization, the Eastern Conference, followed in 1867 with a similar



From left to right: Upper row: Peter Ritter, † Sept. 12, 1920. Friedrich Koch, † Nov. 19, 1908. Heinrich Mueller, † May 20, 1900. Heinrich Kose, † Jan. 13, 1897. August Ludwig, † Sept. 16, 1910. K. Hoeftlin, † May 28, 1901. Lower row: Conrad Jung, † April 16, 1900. John Fechter, † March 1, 1911. Justus Becker, † Oct. 24, 1865. Jacob Schumacher, † April 3, 1919. Julius C. Grimnell, † Sept. 1, 1921. Joh. Jacob Valkemaar, † Feb. 22, 1920.

Missionary Pastors of the Second Generation



General Conference, Buffalo, N. Y., 1907

since 1859 there were two denominational papers in circulation in a territory and among a constituency which could scarcely support one such paper. The danger of dividing the feeble forces became more apparent as the years went by, and when the deficits reported at each of the yearly gatherings became an established condition. There were some lively discussions of ways and means to correct this condition, but the only corrective—an amalgamation under one central control—did not seem to have force enough to win out. The “fathers” on both sides would not give up the “Biene” nor the “Bote,” in spite of the two-fold fact that the editors were getting nothing for their services and that their papers were in a chronic state of debt. Moreover, the “Sendbote” had already passed into the control of the second editor, A. Henrich, and he was anxious to be relieved of the “worry and responsibility.” In the meanwhile, another most potent development had taken place. The energetic editor of the “Biene,” a newspaper man by training and instinct, had the sagacity and foresight of founding a Sunday school monthly, “Der Muntere Säemann,” (The Cheerful Sower), and also to edit and publish a small Hymnal for the use of the Sunday schools which bore the picturesque name of “Singvögelein” (Little Song-bird); and both of these publications had found instant and ready acceptance in our churches east and west. Of necessity both had to be private undertakings, for the larger body to which Bickel belonged moved too slowly.



Central Conference, Baileyville, Ill., 1897



Group of Pastors, Central Conference, Cincinnati, O., 1914

of special collections. Cincinnati, O., the home of Bickel, became the headquarters for the united publishing interests and remained such until 1871, when a more adequate place was found at Cleveland, O.

The trend of business at this first General Conference may be seen in a few other subjects which engaged the attention of the brethren. The raising of a Fund for an orphanage and one for the maintenance of widows of ministers was discussed, and ministerial education received some attention. In connection with the last named subject two committees were elected, one, called the "Prüfungs-Komitee" (Examining Committee), consisted of six ministers, three for the western and three for the eastern sections of our country, and its only duty was to examine young men who desired to enter the Seminary at Rochester, N. Y., as to their fitness to enter there; the other committee was chosen from those ministers who lived in and near Rochester, and its duty was to attend the Spring Commencements in the capacity of examiners, the examinations at that time being held orally. This was the genesis of the present "School Committee" which now meets at Rochester in a body in the fall of each year, to examine the new men who enter as to their Christian experience, their ability and worthiness to pursue a course of study for the ministry. The supervision of the internal affairs of the German Department is also now in the hands of the "School Committee," while formerly this was a faculty duty.

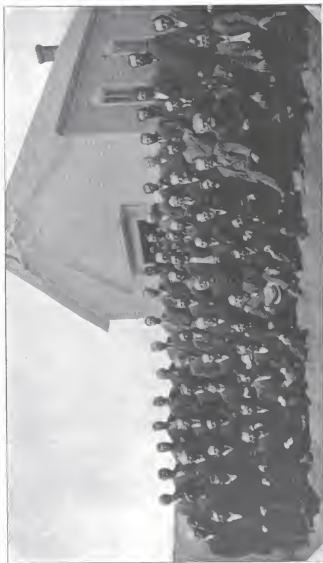


Northwestern Conference, Fessenden, N. D., 1908

It is a matter of great surprise that the very important subject of unified missions was not even mentioned at this first General Conference, but the reason for this omission was the fact, that missions were still looked upon as the exclusive prerogative of the local conferences.

As already stated, the General Conference has met triennially since 1865, but it is today an organization vastly more centralized and important and, obviously, the organ of a much larger number of churches than at its first gathering. It too has gone forward in its activities and has created for itself a very important place in the polity of the churches. If this organization were blotted out, the German Baptist movement in this country and Canada would have lost its unifying factors. And yet the General Conference never was, nor could it ever be, a separate incorporated body. It is a holding concern. Its triennial gatherings are the general or national gatherings of a number of separate, incorporated bodies, each having its own constitution and by-laws according to which its business must be transacted. These bodies have been founded at various times and have obtained legal sanctions in the states where they were incorporated, and then have been articulated without any necessary change in their constitutions. The decisions of the General Conference are respected by the churches, for they represent the action of the entire body of German churches represented by their delegates.

At present the General Conference embraces



First Dakota Conference, Jewell, N. D., 1909

York Baptist Union, which organization supports the Rochester Theological Seminary. It also elects the Directors for the Orphan Society.

At the General Conference at St. Paul, Minn., in 1922, a national "German Baptist Young People's and Sunday School Workers' Union" was organized, but the status of its affiliation with the General Conference has not yet been worked out. Its present Constitution makes it a separate organization, but its functions are rather those of a department of the General Missionary Society, which also is called upon to defray its expenses.

At the meeting of the General Conference in Chicago, Ill., in 1919, a movement was started to raise one million dollars, during the three years following that date, for all the missionary and benevolent activities of the German churches, which movement has been successful beyond all expectations. This movement had not been planned beforehand but was wholly spontaneous and called forth an enthusiasm quite unique in the history of our churches. It already has had a far-reaching consequence, for at the subsequent gathering, in 1922, the budget system of raising the funds for all our missionary and philanthropic activities, under the name of "Mission and Benevolence Offering" was inaugurated. This budget carries a prospective need of \$950,000 for the three-year period.

4. Other Local Conferences

The churches affiliated with the Western Conference grew in numbers and membership during

the seventies and, in 1880, that Conference went out of existence. In its stead three Conferences were organized in 1881, the Central, Northwestern and Southwestern. In 1884, the Texas churches formed a separate conference, and in 1895, the churches of the Pacific coast did likewise. In 1898, the churches of the Atlantic seaboard separated from the Eastern Conference. In 1902, the churches in the three western provinces of Canada, Manitoba, Saskatchewan and Alberta, and in 1909, the churches in North and South Dakota, founded separate Conferences. There are now nine local conferences covering the vast territory and meeting annually. These yearly gatherings are much like the State Conventions of the American Baptist churches, the missionary work within their borders receiving chief attention at the meetings.

Wherever it is possible there are also "Vereinigungen" (Associations), but their object is mostly inspirational; in many cases they meet oftener than once a year.

Chapter V

Development of the Publication Interests

"The pen is mightier than the sword."

WE shall have to remind ourselves of our spacial limits and simply record the most salient events in our publishing interests following the founding of the society.

A twofold danger had been averted by the wise action of the General Conference in 1865—of dividing our feeble forces in a very important branch of our general work, and of turning our publication needs over to private exploitation, and the latter danger was as imminent as was the former. That the denomination itself was to engage in a business venture was surely a wise decision. It had its drawbacks, it was all uphill work, it was severely criticized, often unjustly, by those who claimed they could show greater profits if they were given control, but the denomination at large was patient, the men in charge worked hard and faithfully, and their accomplishments were acknowledged as time sped on.

The Publication Society was the first of the three larger branches of our General Societies to effect a legal incorporation, obtaining its charter in 1870. After the headquarters had been removed to Cleveland, O., in 1871, the Society came

into possession of a small printery on Forest Street where a book department was added and P. W. Bickel, who up to this time had been editor and business manager with the rather high sounding title of "Secretary," was given an assistant in



Philip Bickel

Editor, "Sendbote," 1865-1878

Died, Nov. 9, 1914

the person of Herman Schulte who took charge of the business end of the corporation in 1872. Brother Schulte was a most patient, painstaking and conscientious man and served the denomination for twenty consecutive years in a period when the advance was greatest.

In 1874, the Publishing House was greatly damaged by fire, but it proved a blessing in disguise, for it rallied the old friends and brought



The Publication Society's first Headquarters, on Forest Street, Cleveland, Ohio

many new ones, so that the loss by fire was more than compensated for by the collections which poured in and by the new interest which was being shown.

In 1877, the Cleveland Baptist Union gave the

Society some lots on Payne Avenue and Dayton Street, and through the generosity of a few American brethren a new building was erected which was subsequently enlarged to its present size.



Julius C. Haselhuhn

Editor, "Sendbote," 1878-1892

Died, May 5, 1893

In 1878, Brother Bickel made the momentous decision, at the earnest solicitation of many American friends and after much prayer, to return to Germany and there build up the publishing interests of the German Baptists, and Julius C. Hasel-

huhn* took his place and served very acceptably until his death in 1893, when he was succeeded by Julius C. Grimmell who in turn gave way to the present editor, Gottlob Fetzer, in 1901. The business end of the Society's activities, after



The Publication Society's Headquarters on Payne Ave.,
Cleveland, Ohio

Schulte's retirement in 1892, was taken care of by Peter Ritter who in turn was succeeded by Carl Bickel in 1904, after whose death in 1911, the present incumbent, Henry P. Donner, took charge of the business interests.

In putting down names and dates, the chronicler

*Jugendfreund, October, 1922.

is always conscious of the fact that he is only erecting a scaffold behind which the building itself is reared. The development of a structure like the Publication Society, is also a spiritual work



Hermann Schulte

Manager, Publication House, 1872-1892

Died, 1910

and only through the gift of spiritual insight can the services of the good men who have been entrusted with the responsibilities of their positions be correctly estimated. They have been superior men, every one of them, and have given of their

best to further the special interests to which the denomination had elected them.

To write with any degree of fulness of the various weekly and monthly periodicals (which



Peter Ritter

Manager, Publication House, 1892-1904
Died, Sept. 2, 1920

have been added to the "Sendbote" and "Sæmann"—our oldest standbys) to supply the needs of the Sunday schools and the Young People's Societies, would necessitate a volume of considerable size. And to point out the difficulties inherent in

the special mission the German Baptist churches would naturally have to meet—small subscription lists, a very limited market for German books and tracts and the increasing inability of many of the



Carl Bickel

Manager, Publication House, 1904-1911

Died, 1911

younger element in the churches to read German—all this would be like repeating a worrbersome story. Suffice it to say, that the denomination at large had the "patience of the Saints," and the Publication Society had the graceful wisdom to

Chapter VI

Ministerial Education

“Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.” Prov. 9:9.

IT was a matter of no small moment for the internal as well as the external development of our German churches that, from the very first, their leaders were men who had some special training for their life's work. The churches were spared the vexations, contentions and divisions which have usually followed from unbalanced interpretations of Scripture and which unhappily have given our country the “legion” of small and unnecessary church bodies. During their entire history our churches were characterized by sanity, and religious cranks and fanatics were obliged to go elsewhere for the exploitation of their hobbies. And yet, as already stated in a previous chapter, the movement for a trained ministry did not arise in their circles. God's providence, as we believe, directed otherwise at a time when it was wholly impossible for our churches to give thought to such an important venture.

The beginning of a ministerial education goes back to 1850, when a group of devout and staunch Baptists, largely from Rochester, N. Y., were laying the foundations for a new University and a

Theological Seminary in the city of Rochester. Their attention was directed to the German churches and missions which were giving much promise of success, but which were lacking in suitably trained leaders. They therefore let it be known that German young men would be welcome to the new institutions of learning. The prime mover was Rev. Zenas Freeman, who was at the



The "Old Home," 1874-1890

time the Corresponding Secretary, and whose personal interest led him to go to New York City to interview some German young men who had expressed a desire to enter the German work. In the very first Catalogue of the Rochester Theological Seminary, a course of studies for German students is offered, extending over four years and embracing collegiate and theological subjects. It was the opinion of these good men, that prospec-

tive German students would join the classes already formed and hold their own with men whose native language was English. As early as 1852; a number of German brethren accepted the generous invitation and tried the impossible, but their



Students' Home, Rochester, N. Y.

ranks soon thinned out. A few succeeded, the majority abandoned the task as hopeless and drifted into the ministry with the little training they could get. It was not until 1858, that the Seminary authorities secured a German teacher in the person of Augustus Rauschenbusch who

numbers, always at the sacrifice of some local interest. In these early years the financial burden for the upkeep of the German Department rested almost exclusively upon those who had called the department into being. But as the German churches grew in numbers and resources, their financial support increased also. For the last thirty years the German churches alone have cared for the support of all German students and in addition have paid the salaries of the professors teaching in the Preparatory Department, formerly called "The German-American Academy." In the course of time several endowment funds were secured, one in the sum of \$100,000, for the use of the German Department, and from the interest of these funds the salaries of the theological teachers are paid.

Professor August Rauschenbusch was the first teacher. Appointed by the Board of the New York Baptist Union in 1858, he served until 1890. For thirty-two years he trained the older generations of our ministers with rare ability, placing at their service his ample store-house of knowledge and experience, and emphasizing the great truths of man's salvation. He died at Wandsbek, Germany, in 1899.

In 1872, Hermann M. Schaeffer,* at the time pastor of the First German church in New York City, was elected professor to assist Professor Rauschenbusch. His twenty-five years of service

*Jugendfreund, November, 1922.

marked an epoch in the development of the German Department. He was a man of tremendous energy and an untiring worker. Largely through his efforts, the Seminary came into possession of the splendid property, familiarly known among us as "The Student's Home"—a five story brick



Hermann M. Schaeffer

Died, May 11, 1897

building, having lecture rooms, a chapel and all the appurtenances of a dormitory for about 70 students. Professor Schaeffer began, in 1895, the raising of the endowment fund of \$100,000, which task, however, at his sudden death in 1897, was left unfinished.

In 1884, the German Department had grown to

American churches and friends for the purpose of this academic instruction. It was not until 1892, that the contributions from the German churches



Jacob S. Gubelmann, D. D.

Died, Feb. 10, 1919

were becoming sufficiently ample to make this solicitation of money unnecessary. From the time of Professor A. Rauschenbusch, the theological teachers have been devoting a portion of their time toward giving this preliminary instruction, but the

main work, obviously, had to be done by men who gave their entire time to it. This academic department has had, among others, at some time the excellent services of Rev. Gustav H. Schneck and Rev. Hermann von Berge. At the present time this instruction is in charge of Professor Gustav A. Schneider who has served since 1908, and Professor Otto Koenig whose services began in 1920. In return for the assistance given by the theological teachers, each of the professors just mentioned give a short course, the former in Psychology, the latter in Christian Ethics, in the Seminary department.

In 1877, after the German Department had come into possession of its present property and had outlined a fuller course of instruction, an incorporation was secured under the laws of the state of New York, the legal name of the corporation being, "The Educational Union of the German Baptists of North America," giving the Seminary all the legal protection which religious schools enjoy in that state.

The courses of instruction have repeatedly been modified to keep the school in line with the special needs of the German churches. While until recent years the instruction given was mostly through the medium of the German language, this plan has now been changed, more than half of the subjects treated being given in the English language.

In its past history of seventy years, the German Seminary has trained 494 men, and of these 286 are still in the active ministry as pastors, teachers,

secretaries, editors and missionaries in this country, Canada, Germany, South Africa, Australia, China and India. It has also furnished the recently established Lettish, Polish, Hungarian and



Walter Rauschenbusch, D. D.

Died, July 25, 1918

Bohemian missions and schools some of their most efficient leaders. Of the 224 ministers at present serving our German churches in the United States and Canada, all but 31 have had their training at Rochester.

Chapter VII

The General Missionary Society

“That ye stand fast in one spirit with one soul striving for the faith of the gospel.” Phil. 1:27.

IN a previous chapter the statement was made that the General Missionary Society was the most potent and central of all the larger general organizations our German churches have effected, for through it the various missionary activities of the churches have been unified and are now finding an adequate expression. But this unification was not accomplished until 1883, when representatives of the four local conferences then existing met at Indianapolis, Ind., to draft resolutions and outline a constitution for a general missionary body. This action was ratified by the General Conference meeting at Cleveland, O., in the fall of the same year, thereby founding the Society. The present year therefore marks the forty-first milestone in the activities of the latest of our three general organizations, and the gratifying success it has attained in those years is surely sufficient reason for its necessity and utility.

And still it seems singular to us of more modern days, that for more than thirty years our churches should have chosen another way of carrying on this most important work. Yet, thereby hangs a

story not at all uncommon in Baptist polity and procedure. The one outstanding reason for the delay in unifying our missionary interests was the fact, already mentioned in a previous chapter, that every local conference was by its very constitution a missionary body and was giving first attention to the special needs and opportunities in its own field. It was a matter scarcely debatable for a long time, that these opportunities could best be known, discussed and acted upon by each conference itself. When, therefore, the idea of a possible unification of the missionary interests was broached, the fundamental difficulty that presented itself was, how the initiative and judgment of any local conference in the matter of its own mission fields could be preserved. The discussion over this question waxed warm in many conference sessions. It was debated pro and con in the "Sendbote" of the year 1882 in many animated articles, which even today offer very interesting reading. Some of the good brethren conjured up many difficulties which, to say the least, were very remote. A few men were afraid that the general direction of the missionary interests would slide into the hands of a few men, and they wanted neither a "pope" nor a few self-constituted "bishops;" others feared for the independence of the German churches, if they should come too much under the influence of the Home Mission Society.

But the brethren of forty-one years ago found a happy way out of this "great" difficulty and adopted a plan which, on the one hand is a gem

in its simplicity, and on the other, is more democratic and responsive to the churches than any other which has been consummated. The plan is, that each conference elects its own Missionary Committee as it was wont to do, but empowers one or two of its members (gauged by the numerical strength of the Conference) to sit in counsel with a like number from every other local conference, and these thereby constitute a General Missionary Committee. To the General Missionary Committee is delegated the power of appointing, supervising and sustaining the missionaries on the entire mission field of the churches, and to transact any other business of a general nature. The General Conference on the other hand elects the General Missionary Secretary and the General Treasurer, for the term of three years.

This General Missionary Society has been incorporated under the laws of the State of New York under a statute which allows it full freedom in carrying on its varied activities. In the course of the years these activities have grown in numbers and have become much diversified, but, with slight additions to the original constitution, these have been added without friction. The dangers from too much centralization in the most important department of the general work, which the "fathers" feared, have not materialized. Indeed, the only possible friction would lie in an attempt of the General Missionary Committee to override the expressed decision of any local conference.

It seems to have been a most opportune time in

the history of our German Baptist churches when this unification of our mission interests was completed, for the favorable impact of it made itself felt almost immediately. In the late eighties and



George A. Schulte
Died, March 19, 1916

early nineties successive waves of German immigration from Russia and Roumania were moving toward the Dakotas, Kansas and Nebraska, and new missionary centers were opening up by the score. There has scarcely been a period in the

entire history of our churches when the call for men and money, for these invariably are the necessary factors in an aggressive missionary undertaking, was so insistent; but unhappily both were not forthcoming in a manner that measured up to the needs. There was earnest prayer in our gatherings then for "harvesters." Here was the first test for a united forward movement and splendidly did our churches respond to it with the men and means at their command. A few figures from the statistical tables tell an impressive story. In 1883 our records show a total of 138 churches with a membership of 10,899; three years later there were 161 churches and a gain in membership of more than 2000. The Home Mission Society in 1882 had aided the German churches in the sum of about \$6600, but in 1886 their German budget called for \$16,000. The missionary collections in our own churches show a corresponding advance. And so it has gone on, not indeed uniformly, during the past forty years, but surely the home mission movement under a centralized, careful direction has not retrograded.

It may be well to gain a bird's eye view of the various departments which today represent the activities of the Society of which we are now thinking.

1. Home Missions and Evangelism

This has ever had the first consideration. Under this department there are supported: 79 missionary pastors, 2 Evangelists, and 2 Secretaries

for Young People's and Sunday School Work; 3 colporters and 14 women missionaries are supported either wholly or in part. This department makes provision also for aiding churches in the building of chapels by direct grants or loans. It gives a small yearly stipend to aged ministers who have left the active ministry. Through a special Committee it has established a Ministerial Pension Bureau, the funds for which undertaking are now being collected. It has supervision of large funds which have been very liberally spent in recent years for the war sufferers in Europe. The income necessary for the department, without the extra expenditure for war sufferers which alone claimed more than \$300,000 during the past three years, is \$160,000 yearly.

2. European Missions

This department makes a special appeal for assistance at the present time, for the German speaking churches on the war's eastern front in Poland, Russia, Esthonia, Latvia und Roumania have suffered indescribable losses and some of them have been annihilated. The scattered and torn remnants are appealing to our churches as their only source to help them begin again. This appeal can not be ignored. The General Missionary Society consequently is supporting wholly or in part at the present time: 12 missionaries in Siberia, 31 in Poland, 15 in Bulgaria among a number of nationalities, and one each in Roumania, Esthonia and Hungary. In Switzerland 8 pas-

tors are being aided and in Germany 10 colporters receive assistance. The present circumstances in Germany have made it possible to grant loans to sister Baptist churches there by means of which the debts on their houses of worship could be lifted; in some instances liberal grants were made for building chapels in strategic centers.

3. Foreign Missions

The interest in the great needs of Europe at the present time have not entirely eclipsed the warm interest our churches have ever felt in distinctively foreign missions, but the expenditures for the "regions beyond" have necessarily fallen off. With the transfer of the German colonies in the Cameroons, in Western Africa, to France and England, one of the most flourishing and promising mission fields of modern times has been cut off from our help with no immediate prospect of restoration. The General Missionary Society must content itself for the present with aiding the Foreign Missions of the American Baptists to the extent of paying the salaries of those missionaries who have gone out from our German churches and who are now serving under that Society in China, India and the Philippines.

The program just outlined, when compared with that of forty years ago, shows the vast progress which has been made during this time. It is the program of our German churches working in unison for a great cause. To carry out this program successfully requires large sums of money—

\$225,000 yearly, or the equivalent of six dollars and a half per member for missions alone. It also requires wise planning and direction of no mean order, and above all, it requires the spiritual vision in the rank and file of the membership which makes sacrifices the law of giving and service; for if that fails, all is lost. Thus far the record is full of cheer and a great aid to faith, which often-times needs the stimulation of figures and a great objective to raise its temperature.

We ought to write a concluding word concerning the men who have been elected to the positions of directing the activities of the General Missionary Society since 1883. There have been only two General Treasurers and one of them, J. A. Schulte, served from 1883 to 1919, when age compelled him to lay down his busy pen.

There never was a more painstaking and conscientious treasurer than this man, and the denomination owes him a debt of gratitude it can never repay. He never was a maker of phrases, but he served his Master and the denomination, who kept him in office for 36 years, in his quiet, unobtrusive way, thereby showing that in the Master's



J. A. Schulte
General Treasurer, 1883-1919

Chapter VIII

Foreign Missions

"Ye shall be my witnesses unto the uttermost part of the earth." Acts 1:8.

OUR historical outline would be incomplete did it not make mention of the men and women, brought up in our German churches, who, under the urge of God's spirit, went to the "regions beyond" to serve their Lord there. Our list of these noble workers unhappily must be incomplete, especially in the case of many young women who went out under the direction of the Women's American Baptist Foreign Missionary Society, for in many cases these women missionaries transferred their church letters to English speaking churches and thereby lost connection with our general work.

1. The Telugu field in South India became a household name in our home and church circles since the early eighties when George N. Thomssen and his wife became the first of a notable band of brothers and sisters who labored in that field. The Thomssens spent 34 years in that part of India, in Vinukonda, Kurnool and Bapatla, and served successfully with such distinction that Brother Thomssen was decorated by the British

government in 1915 for meritorious public service. Brother Thomssen died in Cincinnati, O., in 1921.

Then followed Jacob Heinrichs and his wife in 1889, who had completed 28 years of service at Nellore, Ongole, Vinukonda and Ramapatnam—at the latter place as President of the Telugu Baptist Seminary for 22 years—when he came back to America in 1917. He is at present professor of Dogmatic Theology in the Northern Baptist Seminary at Chicago, Ill.

The talented and lamented Samuel Haemel went out in 1907 with his wife to the same field, but his time of service was cut short by his unlooked for death, after three years of promising endeavor.

2. The Kachin field became known to our churches through the labors of George Geis and his wife who went to Upper Burma in 1892, where they had spent 24 years of most successful service, when the World War necessitated a change of fields. They were transferred to the Philippine Islands in 1918 and, after laboring there for four years, returned to their “first love” in Myitkyina, among the hill tribes of Upper Burma.

3. George R. Kampfer and his wife went to Gauhati, Assam, in 1910, to which field he has lately returned, after a furlough of five years spent with the German Baptist church in New Hamburg, Ontario.

4. China has had our first representatives in the persons of Jacob Speicher and his wife, who, going out in 1895, have made an honorable and very



George N. Thomssen
Died, April 10, 1921



August Steffens
Died, July 4, 1893



Heinrich Enns
Died, June 25, 1897



Peter H. Wedel
Died Aug. 10, 1897



Samuel Haemel
Died, July 13, 1912

successful record for themselves in the missionary annals of our denomination. Brother Speicher's fields were Kityang, Canton and Swatow, and, since 1913, he is the Secretary of the China Baptist Publication Society at Swatow.

5. In 1919 Emanuel Gied and his wife went to China from whom we may surely expect to hear great things in coming years. The latest representatives from among our young people to go to India as missionaries were Herman Sorg and his wife.

6. The Kamerun field in equatorial West Africa, now unfortunately closed to us as one of the results of the World War, will not easily be forgotten by German Baptists on both sides of the Atlantic. It has had an intensely interesting history, a record of great achievement, but also one of heroic martyrdom. The men and women who left our churches to labor there were of our choicest members. Three of the first missionaries and the wives of two of them were called to make the supreme sacrifice, each after a service of but one or two years: August Steffens, Henry Enns and Peter Wedel and the helpmates of the two first mentioned have found their graves in African soil. E. R. Suevern, Carl J. Bender, Valentine Wolff, Benjamin Graf, Adolph Orthner and Herman P. Kayser have safely returned after a longer or shorter term of service. Of this heroic group of missionaries, Carl J. Bender was permitted to spend twenty years of most successful work in this dark region of the world's darkest continent.

We are hoping that the time may speedily come when our German churches will again have the opportunity of sending forth some of their own forces to a foreign field under their own direction. Supporting European missions cannot call forth that missionary enthusiasm among the younger generation in our churches that is so necessary for the continued growth of the missionary spirit.

Chapter IX

Sunday Schools, Young People's Societies and Women's Missionary Societies

"Feed my lambs—tend my sheep." John 21:16.

1. Sunday Schools.

In tracing the early history of Sunday schools in our German churches, we must remind ourselves of the fact that a considerable number of our early pioneers had come out of German Pietist and Separatist surroundings, where a definite religious experience is generally made in later life. In the missionary program of these men they would obviously be appealing largely, if not exclusively, to men and women rather than to children or to youth, for in this way they themselves had been won for experiential Christianity. In only rare cases did the Sunday school form a nucleus of a new missionary center in the earliest days. It may also be said that our "fathers," those of the first generation, had very decided doubts as to the possibility of any conversions among children, and to secure conversions was the chief burden of their preaching. The first reference to the Sunday school is an admonition in the Conference Minutes of 1851, that the ministers should establish German schools on Sundays, and, if possible, also on week-days. The inference may be

made that the emphasis was rather on the language factor than on religious instruction.

It was only after a larger number of churches had been established that the Sunday schools were really considered a necessity, and that was about the time of our Civil War. The statistical reports in the early sixties are very incomplete, and the figures given for the membership in the schools are guesses, for they are all in round numbers. From 1866 onward there is a marked change. There is even an extended reference to a "Mass-meeting of children," at a Conference session in 1867, at Muscatine, Iowa—probably the first one of its kind in our history.

This very great advance in the conception of the value of the Sunday school at about this time is due in a very great measure to Philip Bickel, who rightly called himself "an enthusiastic Sunday school man," and who justified the name he bore as "Onkel Säemann" by his epoch-making Sunday School Hymnal "Singvögelein," and his illustrated Sunday school paper, "Der Muntere Säemann."

The Sunday schools in our German churches have gone through the same developments which this grand institution has had in all churches in our land. It has "growed" like Topsy. It is an easy matter to criticize these early schools, where there were no uniform lessons, no lesson helps for teachers, no adequate supply of the right kind of teachers, no buildings adapted to class work, much preaching and no teaching; but, with all

these early imperfections, there was more of a personal appeal to the scholars and more definitely directed prayer for scholars, often at the opening and closing services of the entire school, than there is probably today. One defect, of course, was apparent even to that early generation: there was a woeful lack of knowledge of the fundamental doctrinal and historical movements of the Christian Church, and children were often accepted for baptism and church membership on the strength of their emotions, rather than on the strength of their definite knowledge and convictions of the meaning of their Savior for their lives.

The Sunday schools in their turn have had a notable influence on the work and plans of the churches: (1) they have changed the type of church buildings, by making it possible in churches erected lately to have group instruction in separate rooms; (2) Sunday School Institutes have been called into being in many parts of the country, where plans were outlined which made for greater efficiency; (3) the services of William Kuhn, as Field Secretary, paved the way for a yet greater movement, when the General Conference in 1922, at St. Paul, Minn., appointed men of large experience in Sunday school work as Secretaries, who should give their entire time in suggesting methods and aiding teachers in furthering this "right arm" of the local church in the very important mission it can perform.

There are, according to our latest figures, 361 Sunday schools, a body of 3129 teachers and an

enrollment of 30,763 scholars connected with our German churches.

2. Young People's Societies.

The Young People's Movement among us is scarcely forty years old. It began in a few of our larger churches, where social and educational needs brought the younger element together for the purpose of organizing themselves under a variety of names and programs. In most cases these programs were of a literary nature. A perusal of the several monthlies published in the interest of these Young People's Societies as soon as they had become numerous enough to attract attention, reflect the life in these organizations: (1) For about the first quarter of a century following 1888, when the first Magazine was published in the interests of the Young People, the German language was still used by the younger generation of our churches, for the "Jugendherold" and its successor, "Vereinsherold," were published in German. There has been a marked decline since about 1910 in that regard, the subscription lists shrinking to such an extent that it was not possible to continue the paper in the German language without incurring a growing deficit. The publication of a bilingual English and German Monthly was tried out for a few years; then came two separate papers, "Der Jugendfreund" and the "Yokefellow," but the experiments were unsuccessful. At the last General Conference in 1922, as has already been stated elsewhere, the

“Baptist Herald” was founded, which is endeavoring to meet the needs of the Young People’s Societies as well as those of the Sunday schools. (2) As long as the German monthlies were in existence, they supplied the Societies with programs of great intrinsic worth, some of them running as monthly lessons through an entire year—on the Life of Jesus, Apostolic History, History of Foreign Missions, Baptist History, Christian Ethics, History of the Bible and other similar subjects. There were other informing articles in large number and many reports of individual societies. They were ably edited, but the trend among the younger generation was unmistakably in the direction of a greater, if not an exclusive, use of the English language.

Like the Sunday school, the Young People’s Societies, arising out of a need, have fulfilled, and are now fulfilling, a valuable service. Young people are always drawn by their equals in age and ideals. In a great many cases, membership in a society of the Young People was the first step to an acceptance of the Christian life and church membership.

It is gratifying that there are at present 212 such societies with a combined membership of 8683 in connection with our churches. Of late years the interest in the Young People’s Movement has greatly increased. The yearly Conferences are giving more attention to them than at any time before, and at the General Conference, in 1922, as has already been stated elsewhere, a

general organization, "Union of Young People's and Sunday School Workers," was effected, which will have a yet more potent influence on the movement.

3. Women's Missionary Societies.

Under this general name, often shortened and known among us as "Schwesternvereine," the women in the greater number of our churches have been organized for a number of helpful activities, largely for missionary and benevolent purposes at home and abroad. While local interests largely occupy their attention, they have engaged in larger work in conjunction with other groups of like societies, and then meet either annually with the local Conferences or triennially with the General Conference. There are 207 Women's Societies with a present membership of 6331.

Chapter X

Orphanage and Widows' Assistance, Old People's Homes, Girls' Home and Deaconess Institute

"And my God shall supply every need of yours
according to his riches in glory in Christ Jesus."
Phil. 4:19.

1. Orphanage and Widows' Assistance.

The movement to found an orphanage was in the minds of some of our people as early as 1851. It first found concrete expression, however, in a society which was organized in Louisville, Ky., in 1871 and called "Der Bethesda-Verein." Andreas Henrich, at the time pastor of the Louisville church, was the prime mover in the new undertaking. Himself left an orphan, he had suffered much from early treatment among strangers into whose keeping he had been given. The beginnings of the "Bethesda" were small indeed: J. T. Burghardt, a merchant and a member of the German church, offered to pay the rent for a suitable house for a term of years and to pay the sum of \$500 toward the running expenses. A number of other men and women followed with smaller sums and the project was launched. A few half-orphans were immediately admitted and the orphanage was established. It was in the minds of the founders that the "Bethesda" should be a

"Glaubensanstalt," an institution like that of George Mueller in Bristol, depending on faith in God to supply the needs, and such it was in the early years. But the policy was changed and assistance was sought, through the "Sendbote," of the German churches. Meanwhile the Orphanage continued to remain an institution under private control. As time went by the General Conference



German Baptist Children's Home, St. Joseph, Mich.

was appealed to, to accept the orphanage, but it refused until 1904, when the transfer was finally made, the Conference combining the work for orphans with an older strictly denominational undertaking—the provisions made for widows. The orphanage was removed in 1916 to St. Joseph, Mich., where, in 1919, a splendidly equipped modern building was erected on a five acre plot of

ground. It is not the policy of the Directors to keep the orphans, entrusted in their care, in the Home until they are of age, but rather to place them in Christian families and surround them with the advantage of family life as speedily as that can be done.

2. Old People's Homes.

There are three Homes for the Aged, under local direction, founded by German Baptist people—in Chicago, Ill., Philadelphia, Pa., and Portland, Oreg. As is usually the case in such philanthropic enterprises, they are dependent upon groups of warm-hearted, Christian people who not only found them, but see to it that they are sustained. When the expenses for their upkeep get burdensome, each Home appeals to the nearest local Conference for help.

3. Girls' Home.

A Christian Home for girls, known locally by its German name, "Mädchenheim," was founded in New York City, in 1895. The need for a temporary home for girls, in the New York churches and outside of them, while out of employment in the great eastern Metropolis, was the motive which prompted a number of good women in the various German churches to undertake this laudable enterprise. They started modestly with a few rented rooms and furnished them, but soon finding these overtaxed they rented an entire house, and this in turn made way for the present Home on East 62nd Street.

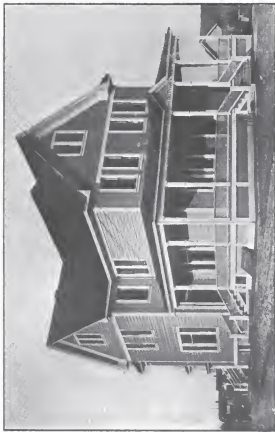
It need scarcely be said that the beneficial in-



Old People's Home, Chicago, Ill.



Old People's Home, Philadelphia, Pa.



Old People's Home, Portland, Oregon



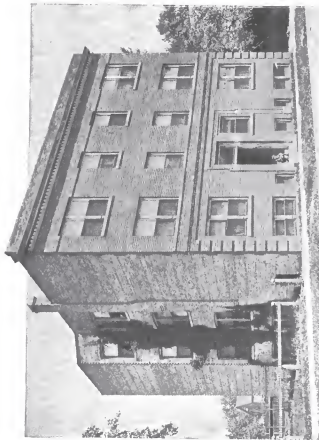
Girls' Home, New York

fluences of this center of Christian love and protection have been exceedingly great upon the thousand or more girls who have from time to time found a temporary home there. Such plantings are not, as we sometimes think, a by-product of the churches, but are rather the concrete evidences that the spirit of the divine Master is at work in the hearts of Christian women.

4. The Deaconess Institute.

The Deaconess Home in Chicago is but one of the philanthropic institutions which the erstwhile busy pas-

tor of the First German church of that city, Jacob Meier, has called into being. He saw the need for such Christian service in that city of



Deaconess Home, Chicago, Ill.

crowded dwelling houses and pityful misery, and he also knew that Christian young women could be found in our churches who would enter upon that apostolic mission, if only they could secure the requisite training for it. He succeeded in bringing both together, and the splendidly equipped Deaconess Home on Cortland Street has made possible a service the fruits of which reach out into eternity. Carl A. Daniel, widely known among our churches as a successful pastor and the man "with a big heart," is at present at the head of this institute.

Chapter XI

The German Baptist Churches and the Larger Baptist Brotherhood

"That ye may be counted worthy of the kingdom of God." 2 Thess. 1:5.

THERE is always a pleasurable satisfaction in thinking that one is a part, however small and insignificant, of something large, of something alive and doing big things. The cash girl in a great department store, and the messenger making his rounds in the service of a mighty banking house, speak with pardonable pride of the "firms" with which they are connected.

Something of this satisfaction the writer has frequently experienced when he was saying to himself that, while early environment led him to cast his lot with the German speaking Baptist churches in our country, yet he belonged also to the larger Baptist Brotherhood which was doing great things for the Kingdom of Christ all over this world of ours. This satisfaction the writer shares with thousands of the people with whom he is especially connected in religious work.

The German Baptists, as the outline sketch of their history shows, constitute only a small segment of the Evangelical Christian forces in our country, and they are also only a small fraction of the denomination whose name they bear. But

there is nothing that separates them from the fullest participation in the struggles, aspirations and triumphs of the larger evangelical or denominational brotherhood but the adjective, and this adjective stands for the particular mission which they feel themselves called upon to perform. They are making use of the German language in their endeavor to win souls for the Master's Kingdom. On the temporal nature of this special work, there is no need for further comment. If all religious perplexities could be solved as easily as the question of language in missionary work or in a church service, we would indeed be fortunate. Its best solution is to leave it solve itself.

The special mission of the German churches of our denomination may not yet be ended so soon as some think, for at the present time there are coming to our larger cities scores of Germans, and in their lonesomeness and oftentimes helplessness they are turning to the churches which people of their own race and language have founded and ask for participation in their services. For a time like this our German churches may yet have a great mission to perform.

"We are not here to play, to dream, to drift.

We have our work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift."

BIBLIOGRAPHY

The sources for the history of the German Baptists are all written in the German language. Of supreme importance are the Conference Reports, 1851 to 1922, 71 volumes, a complete file of which is in the Seminary library at Rochester, N.Y. Next to these are the files of "Der Sendbote," from August 1853 to the present time, and those of "Die Biene," from 1859 to 1864. Complete files of these papers are very rare, but our Seminary library is in possession of complete files of both papers.

Some of our oldest churches have published short historical sketches of their local work, on the occasion of some anniversary. The booklet on the early history of the Philadelphia church, written by J. A. Schulte, is exceptionally full of interesting material. In briefer form are the sketches of the following churches: Rochester, Milwaukee, Peoria, Berlin, Pittsburgh, Spruce Street and High Street churches, Buffalo, Cincinnati, Cleveland and Kankakee. There may be others, but the writer does not know of them.

Other books and pamphlets, containing important historical material are the following: "Blooming Grove," by Joseph H. McMinn, written in 1901, and contains the early history of the "Tun-
kers" and their relation to the Fleischmann movement in 1840. This is in English. "Erinnerungen,"

by G. A. Schulte, exceptionally valuable, being the story of the development of our General work and pen pictures of the trials and triumphs of the First German Church in New York City during the long pastorate there of the author of the book. "Leben von A. Rauschenbusch," by Walter Rauschenbusch, valuable for the history of the planting of the first German churches in Ontario, and the history of the German Department of the Seminary from its beginning to about 1900. "Uebersicht über die Geschichte der deutschen Baptisten" and "Fünfzigjährige Geschichte des theologischen Seminars," both out of print, and "Kurze Geschichte der Baptisten," probably not to be had any more, written by A. J. Ramaker. "Die historische Missionspredigt," by J. C. Grimmell. "Die Mission der deutschen Baptisten in Kamerun," by E. Scheve. "Der Weltkrieg und die christlichen Missionen in Kamerun," by C. J. Bender. "Erlebnisse im Missionsdienst in Kamerun," by J. Hofmeister, 2 vols.

THE QUIZ

CHAPTER I

1. Characterize German immigration to America during the seventeenth century.
2. In what respects did the later German immigration differ from the earlier? What was the result?

CHAPTER II

3. State why the earliest beginnings of German churches were made in widely separated localities.
4. Mention the localities where such beginnings had been made up to about 1852.
5. Give an account of the pioneering of Conrad A. Fleischmann.
6. When was the Philadelphia church organized? What is its name today?
7. Give an account of the beginnings in New York City.
8. Describe the origin of the Buffalo church.
9. When and how did the Rochester church originate?
10. What about the beginnings in Brooklyn, N. Y.?
11. Relate the story of the founding of the earliest churches in Wisconsin.
12. How was the church in St. Louis founded?
13. Give the early history of the Chicago church.
14. How, when and by whom were the earliest churches in Ontario founded?
15. What was the numerical strength of the German Baptists about 1851?

CHAPTER III

16. Mention five of the leading factors which characterize the later expansion and progress of the churches.
17. State the progress of the movement in figures from the statistics of 1923.
18. Characterize the religious life of the churches.
19. What about the losses of members to English speaking churches?

CHAPTER IV

20. Give an account of the organization of the first Eastern Conference.
21. When and under what circumstances was the first Western Conference formed?
22. What led to the founding of the first General Conference?
23. What important business was transacted there?
24. What functions does the General Conference exercise?
25. Tell of the Million-Dollar Offering.
26. Explain the budget-system of raising funds for all missionary and philanthropic interests.
27. What other local Conferences were organized since 1880?

CHAPTER V

28. How did the Publication Society obtain its present property holdings in Cleveland, O.?
29. Name all the editors and the business managers the Publication Society has had. Who are the present incumbants?
30. Name the weekly and monthly publications which have been and which are now published by the Society.
31. Tell about the Colportage work.

CHAPTER VI

32. When and how was the German Department at Rochester formed?
33. What about the co-operation of the German churches in ministerial education?
34. Name the first three professors.
35. What particular services did Professor Schaeffer render the Seminary?
36. How has the pre-theological education of the students been made possible?
37. How is the Seminary supported?
38. Tell of the success which has attended this branch of the general work of the churches.

CHAPTER VII

39. When and how was the General Missionary Society formed?
40. What are its functions?
41. What success has attended its efforts?
42. Name the various departments under which its activities are being conducted?
43. Who were the first two General Secretaries? Its General Treasurer?
44. Who is General Secretary now? General Treasurer?

CHAPTER VIII

45. Name the missionaries who went to India from the membership of our churches?
46. Tell of Jacob Speicher's work in China.
47. Give an account of the Kamerun Mission and the men who labored there.

CHAPTER IX

48. Why did the "pioneers" give no specific attention to Sunday school work?
49. Through what agencies did Sunday schools come into their own later on?
50. What is the status of these schools today?
51. Tell of the early history of the Young People's Movement among us.
52. Describe the movement among the Young People as we find it today.

CHAPTER X

53. Give an account of the Orphanage work.
54. Where are the Homes for the Aged located? How are they being supported?
55. Where is the Girls' Home? Why was it founded? What success can it point to?
56. Tell of the Deaconess Home.

CHAPTER XI

57. What is the relation of the German churches to the Baptist Brotherhood of the World?

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